The Christian Century

PUBLISHED WEEKLY

Federal Union in Lunenberg

By John W. Mace

Public School and Public Philosophy

By Lawrence A. Cremin

Presbyterians at Prague

Editorial Correspondence

SEPTEMBER 12, 1956

In This Issue

John W. Mace

has for many years been associated in a public relations capacity with a number of philanthropic organizations. Since 1938 he has been on the staff of the Save the Children Federation, now as organizational director. A graduate of New York University, Mr. Mace was ordained to the Methodist ministry in 1912.

Lawrence A. Cremin

is associate professor of education at Teachers College, Columbia University, and associate editor of the *Teachers College Record*. Macmillan this year published Dr. Cremin's *Public Schools in Our Democracy*, a book for high school seniors.

Arthur L. Barber

is general secretary of the Meriden, Conn., Y.M.C.A., and director of the city's U.S.O. He is a deacon in the Meriden Congregational Church and a member of the local Disabled American Veterans post.

Julian Price Love

is professor of biblical theology at Louisville Presbyterian (U.S. and U.S.A.) Seminary, Louisville, Ky.

K. E. Boulding

has returned to his post as professor of economics at the University of Michigan, Ann Arbor, after a period at the Center for Advanced Study in the Behavioral Sciences at Stanford University. A member of the Society of Friends and a graduate of Oxford University, Dr. Boulding is the author of three standard reference works on economics, as well as of many articles in professional journals.

O. B. Fanning

associate director of the Methodist commission on public relations, was recently transferred from the commission's office in Nashville to Washington, D. C.

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The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copies, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Sept. 11-12. Hartford Seminary Foundation 39th Annual Pastors Conference, Hartford, Conn.; Albert J. Penner, speaker.
Sept. 12. Opening Session, United Church of Canada 17th Biennial General Council, Windsor, Ont.
Sept. 14-16. National Convention of Christian Men (National Council of Churches General Department of United Church Men), Cleveland.
Sept. 14-16. Southern California Council of American Baptist Men Laymen's Conference, Thousand Pines, Calif.; Louis H. Evans, speaker.
Sept. 16-21. United Lutheran Area Evangelism Missions, Atlanta, Ga.; Atlantic City, N. J.; Marion, Va.; Pembroke, Ont.; Pender-Norfolk, Neb.; Vandalia, Ill.
Sept. 19-20. National Lutheran Editors and Publishing House Managers Association 44th Annual Meeting, Rock Island, Ill.
Sept. 20-22. United Lutheran Brotherhood 20th Biennial Convention, Kitchener, Ont.
Sept. 20-23. Michigan Baptist Convention Annual Meeting, First Baptist Church, Jackson; theme: "Living Creatively."
Sept. 20-25. W.C.T.U. 82nd Annual Convention, Atlanta.
Sept. 21-22. Lutheran Welfare Conference (Pacific Northwest Region)–Associated Lutheran Charities (Northwest Region) Joint Meeting, Parkland, Wash.
Sept. 23-28. United Lutheran Area Evangelism Missions, Cedar Rapids, Iowa; Lima, Ohio; Ottawa, Ont.; Salem-Eugene, Ore.
Sept. 24-28. National Congress of American Indians 14th Annual Convention, Salt Lake City.
Sept. 26-27. N.C.C. General Board, Washington, D. C.
Sept. 28-Oct. 3. International Convention of Disciples of Christ Assembly, Des Moines, Iowa.
Sept. 30-Oct. 3. Luther College 1st Annual Martin Luther Lectures, Decorah, Iowa; Roland H. Bainton, Warren A. Quanbeck, E. Gordon Rupp, speakers.
Sept. 30-Oct. 5. United Lutheran Area Evangelism Missions, Anna, Ill.; Columbia-Leesville, S. C.; Jersey City, N. J.; Miles, Tex.; Portland-Vancouver, Camas, Ore.-Wash.; Three Rivers, Mich.; Wheeling, W. Va.
Sept. 30-Oct. 6. Greek Orthodox Church of North and South America 13th Biennial Congress, Washington, D. C.
Sept. 30-Oct. 7. Christian Education Week.
Oct. 1-31. Protestant Press Month.
Oct. 4-11. American Lutheran Church 14th Biennial Convention, Blue Island, Ill.
Oct. 7. Worldwide Communion Sunday (N.C.C. Joint Department of Evangelism).
Oct. 7-12. United Lutheran Area Evangelism Mission, Winnipeg, Man.
Oct. 8. Japan International Christian University Foundation Women's Planning Committee, New York city.
Oct. 8-13. N.C.C. Department of Christian Education Fall Committee Meetings, Green Lake, Wis.
Oct. 9-11. Methodist National Radio-Television Workshop, Nashville, Tenn.
Oct. 10. Japan International Christian University Foundation Board of Directors Meeting, New York city.
Oct. 10-17. United Lutheran Church in America 20th Biennial Convention, Harrisburg, Pa.
Oct. 14. Men and Missions Sunday (N.C.C. General Department of United Church Men).
Oct. 14-21. Churchmen's Week.
Oct. 16-18. National Convocation on the Church in Town and Country (N.C.C. Division of Home Missions), St. Louis.
Oct. 17. United Churchmen's Rallies (N.C.C. General Department of United Church Men).

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, SEPTEMBER 12, 1956 NUMBER 37

EDITORIAL

On the Opening Of School

OUR FATHER in heaven, whose universe is a schoolroom and whose own Son was known as "Teacher," we thank thee for the beginning of another year in which we may learn more about the truth and so more about thee. We are grateful for the patience of our teachers and for the love which makes their instruction a noble art. We thank thee for parents who sacrifice to give their children more of the good, beautiful and true things of life than they themselves knew. We rejoice in the attainments of students most able and eager to learn, whose example inspires those of more limited abilities to achievements they would not have thought possible. We praise thee for hope in a future as yet unexplored. In hope and faith we prepare to serve thee and our fellow men, and so enter into thy redemptive purpose for all the ages. In the name of Jesus Christ. Amen.

School Opening Shows Gains in Integration

SOME 300,000 Negroes will enter integrated classes for the first time with the opening of schools this month. According to the Southern Education Reporting Service, Nashville, almost 600 school districts have been integrated in border states ranging from Texas to Maryland. In Tennessee two districts are trying integration; in Arkansas, three. About two million Negro children will continue in segregated schools in Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana. In the last week of August the governor of Virginia and the voters of Alabama took actions designed to strengthen segregation. Other states of the Old South have already taken similar brave but futile actions. Yet gains are being made toward integration at the very time newspaper headlines give the impression that racist politicians are having everything their own way. In the most spectacular case, Federal Judge Robert A. Taylor of Knoxville jailed a white citizens' council agitator from Washington, D. C., for contempt of court. His "contempt" consisted of inflammatory speeches inciting the citizens of Clinton, Tennessee, to riotous resistance to a court order permitting twelve Negro students to attend classes in the local high school. Meanwhile, violence continued to flare at Clinton and the national guard was moved in to maintain order. Another critical point the last week of August was Mansfield, Texas, where police were called on to guard Negro students. Incidents like these raise the question of why churchmen who are aware of the religious and social issues involved are not themselves organizing mobile missions of reconciliation, witnessing in the "hot spots" to a faith which can help people transcend racist dogmas with redemptive truth. Do their vacations interfere? Or do they think brotherhood will be gained without suffering? The fact that over 61,000 people in Alabama voted against the bill to empower the legislature to abolish the schools, as against 97,785 who favored such action, indicates that even in the Old South a large minority is ready to respond to courageous Christian leadership.

If Suez, Why Not Panama?

PRESIDENT EISENHOWER's first act of public business after his return from California was to issue a public statement emphasizing the importance of internationalizing the Suez canal. Only a day earlier Egypt's President Nasser had agreed to sit down with the committee appointed by the London conference. Mr. Eisenhower seemed to be urging the Egyptian leader to agree with his adversaries quickly lest worse things befall him than have already occurred. He may have had in mind the British action in inviting France to station French troops in Cyprus. This intensification of the threat implied in the massing of armaments in the area could have indicated that Britain and France are more concerned about other matters than about reducing tensions over the canal. They certainly show little respect for Egypt's legitimate objection to carrying on negotiations at the point of a gun. Another complicating factor in an already complicated situation is the effort of the Suez Canal Company to force a crisis by persuading the non-Egyptian pilots to refuse to work for Egypt. Egyptian charges that arrests of British spies prove the existence of a plot centering in London to overthrow the Nasser regime by force also have the effect of making a peaceful settlement more difficult. These circumstances indicate why President Eisenhower is concerned to expedite the peacemaking processes. But the weakness of his plea for internationalization was demonstrated on the same day when Panama's foreign minister, Alberto Boyd, declared that the United States lacks sovereign rights in Panama. The position of at least one political group in Panama seems to be that if Egypt can assume national sovereignty over Suez, Panama should be able to do the same thing with the canal there. The United States would be much more persuasive in urging inter-

national control of Suez if it were ready to accept the same status for Panama. Such acceptance might also head off trouble of the kind Nasser has precipitated on the other side of the world.

Happiness Pills Are No Answer

THE FOOD AND DRUG administration has asked manufacturers to reduce the recommended dosage of reserpine and to warn physicians against excessive prescription of "happiness pills." Reserpine is a drug that has been widely used to tranquilize patients suffering from a feeling of anxiety. When first marketed, reserpine was believed to have no bad aftereffects. Experience has shown, however, that the tranquilizer sometimes induces ulcers, colitis and severe mental depression. Thus ends one more dream of a harmless and easy escape from the burdens of life. The discredited short cuts to euphoria comprise a long list: narcotics, alcohol, barbiturates, autosuggestion. Happiness drugs have their temporary uses, but in the long run they cannot be depended upon because they do not deal with the ultimate causes of anxiety. If persistently used, they poison the tissues and cause organic deterioration. Happiness pills and elixirs continue to be sought by those who want the satisfactions of a good life without a life that is good. Instead of grappling with the causes of unhappiness they seek merely to remove the symptoms. The same can be said of those pollyanna forms of religious and political thought, ranging from "positive thinking" to political piety, which are often allied to each other. Mankind lives by faith and is sustained by hope, but indiscriminate assurances of endless success and prosperity without effort, discipline or thought invite spiritual degeneration and civic corruption. True leadership in religion and in matters of state helps men tolerate the real world and confront boldly all the risks that the real world presents to their cherished hopes. A health-giving gospel or valid political platform does not narcotize the conscience, and a sound vision of the future does not offer peace of mind at any price. The demand for happiness pills is no justification for the prescription of anything—chemical, political or spiritual—that buys tranquility for today at the price of degradation tomorrow.

Who Pays the Bill for Political Campaigns?

BY THIS TIME nobody can doubt that the party platforms and the campaign orators are against sin. It is the fashion to denounce the special interests that corrupt officials and manipulate legislatures. We would be more impressed by this fine talk if someone would make a serious proposal to change the source of campaign funds. The financing of expensive political campaigns is the biggest single producer of special-interest legislation. The problem has been aggravated by the recent extensions of the merit system in civil service. These laudable reforms have had an unintended backlash: because patronage is approaching the vanishing point, a major source of political contributions of both time and money has dried up. At the same time campaigns have become more costly. So we discover that for some offices each of the rival candidates spends on his campaign many times his total salary for an entire term. Chicago aldermanic candidates may spend as much as $50,000 to gain the privilege of working for $5,000 per year. In the more populous states candidates for the United States Senate put on campaigns costing from $200,000 to $1 million. Of course, the candidate himself does not lay out these huge sums. Most of the financing is done by "committees" that pay for full-page advertisements, billboard signs, mass mailings and TV shows. Who puts up the money? Public-spirited citizens, to be sure, make voluntary contributions with no strings attached. But these gifts are mostly small. The big contributions come from organizations that want to pass or block legislation directly affecting their pocketbooks. Many contributions come from those who seek tax advantages. Republicans tend to work the big taxpayer side of the street, Democrats the little taxpayer side. The failure of either party to revamp thoroughly the privilege-cluttered income tax law is related to this dependency upon favor seekers for campaign funds. In 1951 the Senate committee on ethics in government proposed that small political contributions be made tax-deductible. Fifty years ago efforts were made to secure direct public financing of campaign expense. (See the article "Federal Funds for Party Coffers," in The Christian Century for January 25.) This is done in other lands. Britain, Canada and MacArthur's Japan provide radio time and newspaper ads for political candidates. If someone wants to go after the roots of corruption, he will propose a new method of financing political campaigns.

Labor Leaders Endorse Candidates

WHEN THE EXECUTIVE COUNCIL of the A.F.L.-C.I.O. voted 14-8 to endorse political candidates, a minority felt labor was making a mistake in abandoning a traditional policy of nonintervention. President George Meany probably belongs to this minority, for he insisted that the later vote to endorse the Stevenson-Kefauver ticket was not a vote to support the Democratic party. Whether this point of view is sustained will be seen when the matter is brought before the General Board September 12. The problem of degree of involvement in or withdrawal from the political processes of an election is of concern to the church as well as to labor. May church young people hear one candidate for office without inviting his opponent? Should the minister give the invocation at a party rally? Is it proper for him to criticize the platform of one party without finding fault with the stand of the other? May a church hall be rented out for a political rally? Is the denominational paper free even to recognize that a political campaign is in process? Such questions indicate the lack of universal standards of nonpartisanship. The limits of political involvements vary from congregation to congregation and from denomination to denomination. And it is not only churchmen who are feeling their way. Teachers are expected to be nonpartisan, yet they are also expected to train children in good citizenship. In some communities teachers are encouraged to deal with controversial subjects; in others such topics

must be avoided. In the League of Women Voters, "nonpartisanship" means the avoidance of endorsements for candidates, but members and groups speak out plainly on issues. Business men usually hide their political preferences, but lawyers often parade theirs. Medical men generally keep silence on politics, but the American Medical Association has no such inhibitions. So there is no pattern of consistency. But certain considerations serve as guidelines: (1) The country needs the participation of its best citizens in political decisions. (2) The church which believes it is responsible for the character of civilization can hardly be neutral, but neither should it try to dominate. (3) A political campaign provides good exercise for several qualities, including courage, charity, common sense and a sense of humor.

That Gift Horse Is Delivered

NOW THAT the compromise bill permitting airlines to grant reduced fares to clergymen has been signed into law by President Eisenhower, representatives of the airlines are to meet with the Civil Aeronautics Board to devise regulations for the new scheme. Whatever system is worked out, we still hold to our contention that this whole business of setting men of the cloth apart as recipients of special privilege is an embarrassment to the church. (See "Look This Gift Horse Squarely in the Mouth," June 27.) And the onus is not removed by the bill's restriction of reduced fares to a "space available" basis. Awareness of Protestant objections to receiving any government support, however indirect, led the framers of the House bill to specify that the scheme would apply only to airlines not subsidized by the government. But in conference committee the Senate view that reduced fares should be granted on *all* airlines prevailed. The compromise was designed to benefit missionaries who travel on U.S. overseas lines, which are all subsidized. Traffic experts point out, however, that except in wintertime seats on overseas flights are usually booked solid months in advance, so the "space available" restriction will in practice nullify most of the benefits. So why the compromise? Hard-pressed mission boards need all the help they can get. But not at the price of betraying the principle that the church is strongest that stands aloof from government support and seeks no status of special privilege.

How Much Freedom Has the N.A.E.?

PRESIDENT Paul Petticord of the National Association of Evangelicals has put his foot down on the possibility of rapprochement between his organization and the National Council of Churches. Replying publicly to a private inquiry from Episcopal Bishop John S. Higgins of Rhode Island, who is a member of the National Council's policy committee, Dr. Petticord opposed even informal talks. As a sounding board for announcement of his stand he chose a meeting of the World Evangelical Fellowship, with which the N.A.E. is associated. He might have anticipated that the meeting would provide an approving atmosphere for such a statement. Perhaps there the atmosphere was more cordial than it will be at the next meeting of the N.A.E. itself, for by that time the association will have had a chance to reflect on his action. In the first place, what reason would a religious leader have for publicly rebuffing an informal inquiry of this nature except that he sought to torpedo all possibility of conversations, now or later? In addition, public and apparently final rejection as voiced by President Petticord implied that he was speaking for the N.A.E. But Paul S. Rees of Minneapolis, past president of the association, sent Bishop Higgins a cordial reply, saying he would be very much interested in sharing in such informal conversations. Dr. Rees describes himself as "a Christian interested in cooperation and willing to talk about it with other Christians." We believe that the National Association of Evangelicals has in its membership a great many such Christians, and we trust them to make certain that their freedom of action is not taken away from them by arbitrary decisions reached without consultation.

Farmers for Peace

A NEW ORGANIZATION, Farmers and World Affairs, Inc., is being launched under the leadership of Ray Newton, who retired recently as head of the American Friends Service Committee's peace section. Purpose: to carry on peace education within farmers' groups. It goes without saying that F.W.A., whose address is 1201 Chestnut St., Philadelphia 7, would welcome financial assistance. ¶Bishop Rajah B. Manikam of the Tamil Lutheran Church of India told the eighth annual meeting of the Lutheran World Federation's commission on world missions in Norway that Christians in Asia face a dilemma: whether to persist in fellowship on an international confessional basis or to move into fellowship at home on the interconfessional plane. His remarks were inspired by the doctrinal agreement his church has reached with the Church of South India, which was established in 1947 by former Anglican, Congregational, Methodist and Presbyterian churches. Lutherans in south India, Bishop Manikam said, must choose between joining the united church and maintaining their relations with fellow Lutherans around the world; they can't have it both ways. He declared that while the decision will be difficult, it is one that only south India's Lutherans themselves can make. ¶To the newsletter of that small but lively catalyst the Society for Social Responsibility in Science, we are indebted for the story of Peter Kapitsa, a Russian nuclear physicist who in 1949 refused to obey Josef Stalin's order to lead a program of atomic weapons development because he objected to a race he saw leading only to disaster. As a result, he spent nine years under house arrest. Now, along with other scientists exiled to Siberia, he has been recalled and restored to his old post as director of the Institute for Physical Problems. Whether Kapitsa's old objections to atomic weapons hold we do not know; but we can concur with the S.S.R.S. newsletter's comment: "Conscience is an attribute of human beings, and wherever there are human beings the faint and rudimentary stirrings of conscience are likely to be heard."

¶Church construction set an all-time monthly record in July; the U.S. departments of commerce and labor report that projects costing $66 million started during that month.

Presbyterians at Prague

[EDITORIAL CORRESPONDENCE]

Prague, Czechoslovakia.

IT WAS PROBABLY a mistake to go from Budapest to Prague via Vienna. At the time, it seemed the only thing to do. Direct reservations were unavailable, so after tarrying two days in the Hungarian capital, hoping something would open up on a Prague flight, I went to Vienna. There I waited another two days for a plane to Czechoslovakia. So it took me 96 hours to go the distance a nonstop flight makes in two. Even the poky, dirty train on which I was determined not to sit up a day and a night could have made a couple of round trips in the time I took.

But the loss of time was not the mistake referred to. The days in Vienna, though not particularly productive of editorial correspondence, were a shining time, a memorable earnest of the excitement there is in existence, a sharp rebuke to the recurrent pietisms which blaspheme the Creator by dimming the luster of his creation. The air in Vienna this summer is effervescent. Tightly corked for so long by the Russian occupation of main sectors, the newly released city is bubbling now. Everywhere there is the sight and the sound of reconstruction. Blasted blocks have given way to great new buildings. The few holes left are being heaped with stylish new masonry. The opera house is back in all its glory; the Ring is its beautiful, glamorous self again. There are music and laughter and bright, bright lights—except when candlelight is better. These are people who have to think back only months to know that freedom is nothing to take for granted, that men should keep limber in the exercise of freedom, that there is nothing like the self-conscious feel of freedom.

A surly countryman of mine—one of those boors exported by every land—protested loudly and rudely to the manager of the luxurious Ambassador hotel about the night noise that kept him awake. The manager, strong in the knowledge that his rooms were sold out for months ahead, was happy to be able to snap back that he was hardly responsible for the sounds of round-the-clock construction up and down the street. "And besides," he said more softly, "to us Viennese this pounding and building at last is lovelier music than any of our waltzes." (And since I've mentioned the uncouth American, let me stay on the subject long enough to insist that he is not as typical as we in our eager self-criticism sometimes think he is. Waiters everywhere in Europe would generally rather serve Americans than anybody else—and not just for the tips: "They are the only ones in all the world who say thank you.")

No, the loss of time was no mistake. It is good to have seen Vienna in this summer of its rebirth, to have been in its palaces and churches and museums, to have walked in its streets and gorged on its food and talked to its people. But it was hard on Prague to go to that gray city from glistening Vienna. Therein was the mistake. After Austria it was hard to see Czechoslovakia in anything but very dim perspective. It probably wasn't fair. The order of the visits accounts in part at least for Budapest's coming off so much better than Prague in retrospect.

I spent a single day in Prague. Maybe it was the Vienna visit intervening—but for whatever reason, Czechoslovakia did not impress as Hungary did. This was a surprise, because it is a commonplace of informed comment that Czechoslovakia with its liberal traditions and its training in democracy is way ahead of the other iron curtain countries, especially in civil liberties. I really wonder. Certainly its bureaucracy has no obvious parallel in Hungary. Of my twenty-four hours in Prague, no fewer than five were spent wound like a mummy in the snarled red tape of arrival and departure. Four were spent milling around the one little tourist office (government, of course) with several hundred equally frustrated Czechs just trying to get tickets for short trips. Four hours to get a train ticket that couldn't have taken four minutes in any rigidly capitalistic state.

Poor frightened little country, with its pathetic young soldiers everywhere; and an agent at the border locking himself into one railroad compartment after the other, drawing all the curtains so he could search each compartment thoroughly and privately; and strangling loops of adhesive red tape everywhere. Especially bewildering were the arrangements for cashing American money at a realistic rate. The Russian coupon system is used—Russia is aped very carefully in Czechoslovakia—but it is so complicated I never did get onto it. One day in the country therefore cost me $42. It would be good Marxism, wouldn't it, if it were that economic fact alone which jaundiced my whole judgment.

I

In Czechoslovakia as in Hungary, citizens speak freely when alone with a visitor. Ministers and laymen spoken to are every one devoted to his nation and loyal to his government. Such resistance as there is does not seem to be anything like that which erupted in Poznan. The people's reservations, such as they are, are moral and spiritual, and even about these there is understandable reticence. But at this level, if one's reportorial intuitions are to be trusted at all, there is deep-seated resistance. Even here, though, there was a difference between Hungary and Czechoslovakia. In neither state is there anything that looks like the Poznan resistance. But in both there is a waiting, watching resistance. In Hungary there is a solid, healthy feel to this resistance. It contemplates no adventures, but it has religious faith in the fact that time and truth will bring things right.

In Czechoslovakia, however, the traditional resistance has not been religious but liberal humanistic. It is therefore a confused resistance now, without religious rootage, based more on advantage than on principle. It is a scattered, neurotic mind you sense in the Czechoslovakian disaffected. And in those who choose to go along with things as they are, waiving every reservation, there is an almost visible disintegration of spirit. The situation in the Hungarian and in the Czechoslovakian churches parallels this. Hungarian Christians know where their leaders stand,

and they have silently but steadily chosen between them. Czechoslovakian Christians are more confused about the leaders with a double gospel, and so just mill around in their worried minds.

I don't know who it was who first suggested that the earlier Czech experience of freedom and democracy should have made them more capable of enduring the totalitarianism that has been visited upon the nation. Logically, that might be so. Psychologically, things have worked the other way. Because they have good reason to know better, they are more disturbed and lost with what they have. What can people who love liberty be except disturbed and lost when they see that every freedom is provisional and on sufferance of the state, and that the whole structure of freedom is mined at the base with demolition bombs which the government can fire at will? These wonderful people in their beautiful city—yes, even in its drabness it is beautiful—deserve better than they are getting.

II

The Presbyterians were in Prague for a meeting of the executive committee of the World Alliance of Reformed Churches. At this late date it should hardly be necessary to describe a confessional grouping like this one. Between denominational separatism and World Council ecumenism there is a middle stop called confessionalism. The confessional groups organize denominations with common creeds into world alliances. Thus the Anglicans have for a long time had a certain worldwide cohesion not affected by subsequent interdenominational covenants. The various Lutheran denominations are gathered in the Lutheran World Federation. The Baptists have a worldwide organization of like-minded churches. The Methodists are moving now to revivify their world organization.

One of the oldest of these confessional groups is the World Alliance of Reformed Churches (dating from the mid-nineteenth century). Its leaders, however, have never pushed it very hard as an independent venture. Presbyterians as ecumenicians have ordinarily been willing to lose their organizational life to save it. Their old confessional group was to them a kind of basement church. Not too much care was taken to decorate or furbish it, because it was assumed that when the big ecumenical church structure was raised the old provisional structure would be absorbed in it.

But now, as has often been remarked, the development of the ecumenical movement has served in some ways to underscore confessional differences rather than to reconcile them. This is only the first round, of course. But in the first rounds of discussion, confessional groups explaining themselves to each other have become more defensively self-conscious of their identity and importance. In elaborating typical views to persuade other Christians, churchmen have persuaded themselves all over again of how precious is their particular part of the truth. So it is that a renewed confessionalism blossoms from the heart of ecumenicity.

The World Alliance of Reformed Churches has been showing the familiar signs of new life in recent years. Under President John A .Mackay and General Secretary Marcel Pradervand, the organization has shaken itself awake and moved to assert itself among the churches of the world. A general conference at Princeton in 1954 just before the Evanston Assembly was vigorously conducted, and subsequent regional conferences have continued the activity. The meeting in Prague was especially important, for decisions had now to be made about the future intent and purpose of this up and coming group.

III

In Prague, surrounded by the warm hospitality of the Evangelical Church of Czech Brethren and the Reformed Church in Slovakia, the alliance chose incisively and decisively to remain an organ within the ecumenical movement, eschewing all competitive activities, ordering itself for thought and action which will deepen and extend the World Council's cause. Specifically, all thought of organizing a relief operation for Reformed churches was quickly put down, and Reformed resources were pledged anew to the splendidly effective ecumenical relief agencies. Just as specifically, the alliance set itself for new dash and vigor in the continuing theological discussion within the World Council.

There is some thought among the Presbyterians, for instance, that recent theological formulations become less rather than more ecumenical in that too often it is the Anglican solutions to their problems which are adopted. Presbyterians will now study to make their points sharper and to give them more penetration. The object is not divisive or fractious. The expectation is that retooled and refueled discussion will wind up in more generously, genuinely ecumenical statements. If these Presbyterians can help it, ecumenical theology will go neither for the lowest common denominator nor to the highest bidder. In that they are at one with all serious ecumenicians.

As for breadth, the alliance will augment the work of the World Council where it can. One enthusiastically received project was the translation and publication of Calvin's *Institutes* into Portuguese for the Brazilian seminaries and churches. Wilhelm Niesel, committee member and Calvin scholar, contributed the critical notes he has worked out so patiently, and funds were found to get the whole plan off the ground at once. This is pointedly Presbyterian action, but it is more than that too. It opens up a major Christian document to a whole language group. It contributes to the theological literacy of what must finally be one important group within the ecumenical structure. Both ends are devoutly to be wished by devoted ecumenicians.

More Presbyterian emphasis on the forgotten continent came when machinery was activated for holding the next General Council of the World Alliance of Reformed Churches in Brazil in 1959. Protestant missions will be celebrating their centenary in South America that year, so the choice of site is especially appropriate. Again, traditions, loyalties and not readily transferable denominational funds will be used to make effective witness to the ecumenical vision before sometimes overlooked people.

At the moment this alliance is neither bullish nor bearish. With a study secretary provided for in the new budget, it is obvious where the accent is going to fall. Let other confessionalisms take note. There is a helpful way to be yourself even while seeking, and maybe hastening, the approaching transcendence. T.A.G.

Federal Union in Lunenberg

By John W. Mace

THIS IS THE STORY of what happened when the churches of a small, long established New England community began doing together those things which could be done better unitedly than separately—and doing them without impairing denominational loyalties. The pattern followed, akin to that of our American union of states, has given the community a united Protestant front. The united parish area, which centers around the village of Lunenberg, Massachusetts, contains about 3,000 persons. Of the two churches—architecturally in the New England tradition—one is Congregational, the other Methodist. Both date back well over a century. It was only recently that a Roman Catholic church was built, about a half mile from the center of the area.

In Previous Efforts, Failure

In the quarter-century preceding 1948, there had been considerable talk of federating the two Protestant churches, and several attempts to bring federation about had been made. None was successful. When the latest effort failed, many people in the community were ready to give up the idea altogether. The roadblocks that had been encountered seemed insurmountable. Love of each congregation for its own historic building had been a factor. Relationships with the parent denominations had complicated matters, as had the difficulty of working out future budgets. The two churches represented different social elements in the life of the village. Leaders in each church feared lest they be submerged in any new plan that might be adopted; a man who has been a deacon or a trustee for a generation does not take kindly to the idea of being "retired."

Fortunately, however, there were in the two churches spiritually minded, farsighted men and women who still felt the need for greater unity and who kept looking for a workable plan. They knew that both churches had a constant struggle to make ends meet. Most important, the rapid growth of the community challenged the two parishes to unite their resources in order to meet the changing needs of a new day.

Another Try—and Success!

Early in 1949 an opportunity came for a new effort toward united action. The Congregational church was without a pastor. Douglas Reid, the student minister who had been serving the Methodist parish, was about to complete his studies at Boston University; soon he too would be leaving. He hoped that before he left the people of Lunenberg would be working together more unitedly than in the past. For counsel as to how this might be brought about, he called on Charles McConnell, head of Boston University's town and country department.

Long interested in promoting cooperation among churches on the local level, Professor McConnell recommended that the Lunenberg Congregational Church extend a call to Benjamin Andrew, then engaged in community church development in Ohio. Before going to Ohio, Andrew had served in rural New England parishes. The Congregational church was receptive to the idea. The letter of invitation asking him to "candidate" was drawn up in the Methodist parsonage with Professor McConnell present, along with Douglas Reid and the chairman of the Congregational church's pastoral relations committee.

Soon the Methodist church too had a new minister—William Miller. No attempt was made at first to apply any particular pattern of unity to the community situation. The two ministers and their congregations simply faced that situation in the spirit of Christ and asked: "How can we meet this opportunity together most effectively?" Then E. Stanley Jones was invited to speak about church union at a joint meeting of the two congregations. He presented the now familiar plan for federal union of the churches. After his address, the members of the two parishes received holy communion together for the first time. In the spring of 1950 the two congregations adopted a "Proposal for Parish Unity Through the Churches," which thereafter became their platform for cooperation, giving direction and meaning to a whole program of united activity.

Enthusiasm in Joint Activity

The acid test of any proposal is how it works when put into action. Step by step the two Lunenberg churches have moved forward through the past six years, and today they can display a number of concrete accomplishments.

At the outset, they made a religious survey of the community; it showed that the area was 70 per cent Protestant. Soon thereafter, a united church school was established on a trial basis. Teachers were surprised to find that the graded lesson materials of the two denominations were alike. Procurement of better qualified teachers followed. Soon the trial basis gave way to permanent status. Today, the enrollment in the united church school is more than twice the combined total of the former separate schools.

When the united program was initiated, youth work in each of the churches was at a dismally low ebb. Now Lunenberg's *United Parish News,* a lively monthly publication, tells of the varied activities of joint youth fellowships made up of junior and senior high school students. These fellowships, as well as the church school, operate under the direction of the united parish's religious education committee.

Visitation evangelism is now conducted by two-member teams, each representing the two streams which had combined to form one strong current. As a result, both churches have doubled their activities and their working forces.

It was a great day when the churches set out to raise a three-sided budget—one section for the Methodist group, one for the Congregational, a third for the united activities. Prospective givers were told they could contribute to any one of the three, or to the whole. More than 60 per

cent gave to the over-all budget. Many persons who had never given to either of the two churches gladly contributed to the united effort. When the experiment began, the combined budget of the two churches was $6,000. In the most recent canvass, the combined total was $18,000.

When the budget was being made out for the second year of the united appeal, a gesture was made which demonstrated the new spirit of unity. The executive committee of the parish assembly suggested that the Methodists increase their share of the budget to make possible employment of a full-time pastor for the first time in twenty-five years. The Congregationalists assented. Inspired by this spirit of cooperation, the Methodists raised a special fund to insure the success of the venture. Soon there was a full-time pastor in the Methodist pulpit—George Foye. Today Foye also directs the united parish's youth program and its other religious education activities and serves as dean of the vacation Bible school. Says "Ben" Andrew, still the faithful and able minister of the Congregational church: "The united parish now walks on two good legs."

When a building program was launched recently to house the growing parish activities, it was first proposed that the churches simply improve and expand their own properties. This procedure they themselves rejected. Instead, they called for a plan which would insure a united parish house. Before the money for that project was raised, provision was made for improvement and repair of the existing properties. The drive for $90,000 was oversubscribed by $10,000. Broad and bold in scope, the project enlisted support from all segments of the community. The new parish house now under construction will be the capstone of the united plan at work in Lunenberg. Today's enthusiasm is indeed a far cry from the despair of six years ago, when the two churches were struggling separately to raise their modest budgets. In unity they have found strength.

Parallel in the Colonies

As the thirteen American colonies faced a situation in 1787 that called for greater unity, so the churches in Lunenberg recognized the need that confronted them in 1950—and evolved a pattern to answer it much like that devised by the colonies. They have set up a representative body and delegated to it authority to do certain things that can be better done on a united basis. The denominational entities retain all undelegated powers—just as the thirteen colonies did when they adopted our Constitution. This is federal union in action. The churches continue to fulfill their denominational obligations. The Methodist district superintendent and his Congregational counterpart approve what has been done and cooperate wholeheartedly, regarding themselves as partners in the endeavor.

As the number of cooperative activities in Lunenberg has increased, the machinery of united action has had to be improved. The local leadership has displayed imagination and organizational aptitude in meeting new needs as they arise. In 1951, with the approval of the two churches, the Lunenberg parish assembly was created. It consists of the two participating congregations and others who subscribe to its purpose: "To foster such activities as will advance the moral and spiritual interests of the community." An executive committee is responsible for administering united parish activities. On the committee are an equal number of representatives from each church, plus members "at large."

That "at large" designation looms impressively in united parish planning. Concern for the greatest good of the entire community is reflected in this "platform of cooperation": "We are committed not only to the cooperation of the churches but to cooperation with all constructive agencies and institutions interested in realizing through voluntary action the best possible community life." Three years ago the united parish ministers proposed that a community council be organized, and they helped bring it into being. Today the council is made up of thirty-one organizations—the woman's club, the Grange, the P.-T.A., Boy and Girl Scouts, the teachers' association, veterans' organizations and other groups. The local Roman Catholic parish is represented on the council; in fact, the initial meeting was held at St. Boniface's rectory. Already the council has a notable record of civic achievement to its credit.

No Longer an Experiment

At Lunenberg, what was looked on six years ago as just another of those "noble experiments" has long since passed beyond the experimental stage. The united parish is clearly a successful, forward-moving enterprise. The missionary spirit has deepened, with the result that gifts for missions at home and abroad have increased. Two elements above all have contributed to the success of the endeavor: the sincere desire of the people for a practical, workable plan of unity; and the selflessness, dedication and imagination of the ministry. Speaking from a lifetime of experience in the rural church field, Professor McConnell says of the Lunenberg plan: "This is the best answer at the local level we have yet found."

Federal union at Lunenberg is church unity in operation. It will not be surprising if it is at the local level that church union will eventually start and grow. Only a united church can meet the spiritual needs of our time. This is a "seed" movement which holds within it the future of church life in America, possibly in the world.

Not as a Stranger

ALTHOUGH man fence a plot of earth and call
It home, although his brightest hopes may cling
Around a hearth—he knows it is not all:
Within his heart still beats a prisoned wing.
Although his calendar be marked by frond
Of April fern, or migrant geese that climb
The autumn sky above an ice-rimmed pond,
He longs for worlds beyond the frost of time.
And often when Orion treads the nights
His thoughts go far beyond the stars and space
To seek once more the wordless peace of heights
That he, now exiled, knew in some loved place.

So, when for him the earth's last sunset burns
Homeward—not as a stranger—man returns.

LESLIE SAVAGE CLARK.

Public School and Public Philosophy

By Lawrence A. Cremin

FOR THOSE who have led in the development of our public schools, the problem of purpose has always been central. Viewed in some of its most essential aspects, the history of the American public school is the history of the search for what is public in America—really, the search for what it means to belong to the American community. The public school was born of the need for universal education in a heterogeneous republican society. In their effort to design a school which would help build a new American character out of a variety of cultural traditions, Horace Mann and his contemporaries chose to reject the European model of a multitrack school system and to urge rather the establishment of a common school, open to and, ideally, attended by the children of the whole citizenry.

Forged partly in the minds of men and partly in the crucible of experience, public education was a means by which society would use the school to enhance its own sense of community; indeed, to build a public philosophy. For a public philosophy was necessitated by the raw fact of living together, by the fact that decisions of public policy had to be made. If nothing else, the "rules of the game," the methods and commitments under which peaceful policy-making could go on, had to be shared by those involved; otherwise, the laws of the jungle would prevail. What was needed was a community of value to govern the individual "pursuit of happiness."

One cannot long discuss this public philosophy without sensing the need to employ substantive terms. Yet the concept tends to defy substantive discussion. To begin with, so far as it is concerned first with "rules" rather than outcomes, its emphasis is methodological. Then, too, in the political arena men tend to operate in terms of penultimate principles rather than of ultimate justifications. If men in their temporal affairs can agree to obey the laws —albeit one is following the will of God, a second the command of reason, and a third the dictates of expediency—that should be enough for Caesar. Ultimacies, as far as the state is concerned, remain the realm of the private, and while the many faiths of a people may be a just province for sympathetic inquiry and analysis, they are not properly the grounds for legal or political discrimination.

Religion a Reserved Area

Early Americans, however, had more than this as substantive content for their public philosophy. They had a body of principles going far back in the Western tradition, principles which Western civilization itself had long used to govern relations among men. One need only recall that the idea of natural law in the Declaration of Independence enjoyed a noble genealogy including Locke, Grotius, Aquinas, Cicero and Aristotle. When Jefferson argued that certain rights were self-evident, he meant that they needed no justification beyond themselves. His propositions were supported by a thousand years of what Sir Ernest Barker has described as "traditions of civility."

While men today are perhaps less agreed as to just what natural law is or does, the influence of the concept on American legal and political institutions is undeniable. It has been fundamental in enabling us over the years to build a cluster of common loyalties which, when stated in moral terms, command wide assent. The worth and dignity of the human person, the moral responsibility of the individual, common consent, devotion to truth, respect for excellence, fraternity, equality before the law and the freedom to develop and exchange ideas—such values today stand as genuine moral imperatives for Americans of all faiths. They *are* our public philosophy.

Moreover, as Carl Becker has pointed out, these values —affirmed by the traditional democratic ideology—are older and more universal than democracy and do not depend on it. "They have a life of their own apart from any particular social system or type of civilization. They are the values which, since the time of Buddha and Confucius, Solomon and Zoroaster, Plato and Aristotle, Socrates and Jesus, men have commonly employed to measure the advance or the decline of civilization, the values they have celebrated in the saints and sages whom they have agreed to canonize." That we disagree on the ultimate sanctions for these values in no way inhibits their operation in our public life. Indeed it is a central article of the public philosophy itself that people may freely hold and propound their beliefs about these ultimates.

Sense of Community

There is, however, a paradox worth noting in this concept of a public philosophy. A sense of community which begins historically in penultimates soon starts to move toward an ultimacy of its own. It becomes increasingly a common faith, a faith which never fully crystallizes and constantly undergoes redefinition, yet commands the loyalty of those who participate in the American community. Its ultimacy inheres in the existential fact of groups with differing ultimacies living together peacefully. To the extent to which no religious belief can be safe without common allegiance to the faith of live-and-let-live, this common allegiance exerts a prior or at least a coordinate claim, and groups which fail to acknowledge it are prone to lose their freedoms.

That the American public school set out to teach a public philosophy is amply clear from a study of its early curriculum. The whole stress is on the *common*—the common branches of knowledge, the common elements of morality, the common elements of republicanism. And conversely, the fathers of the common school would brook no trespass by the controversial; it was to be omitted. Thus Horace Mann's advice to schoolteachers in his *Twelfth Annual Report:* ". . . when the teacher, in the course of his lessons or lectures on the fundamental law, arrives at a controverted text, he is either to read it without comment or remark; or, at most, he is only to say that the

passage is the subject of disputation, and that the schoolroom is neither the tribunal to adjudicate, nor the forum to discuss it."

Many today would seriously question Mann's advice and would argue that to deal objectively and fairly with controversial issues is one of the most important ways in which schools can further a sense of unity. Nevertheless Mann's intent is clear: to let nothing interfere with the central task of the public school. Through both its formal program and its informal associations, the school was to teach what every citizen needed to know for the health and safety of the commonweal; other agencies would supplement, enhance and complete that education.

Limitations Acknowledged

It is perhaps well to emphasize here the very real sense that early Americans had of the inherent limitations of the school, for it was this that prevented the conception of a public philosophy from becoming total—or totalitarian. Everyone knew that many institutions educated and that so long as homes, churches, newspapers, libraries and neighborhoods continued to teach, the *plures* which were to provide the strands of the *unum* would long endure. Witness the comment of a writer in 1838: "As a nation, we are educated more by contact with each other, by business, by newspapers, magazines, and circulating libraries, by public meetings and conventions, by lyceums, by speeches in congress, in the state legislatures, and at political gatherings, and in various other ways than by direct instructions imparted in the school room."

Another facet of the ingenious design of public education was that the system had its own built-in means for continually assessing the content and bounds of the public philosophy to be taught. We allude to this when we talk about public control. Standard works in educational history have always pictured the rationale of public control as a simple concomitant of public support. The public was interested in how its tax dollars would be spent. More critical examination, however, reveals a far more fundamental relationship to the basic design of the public school. Public control—through school boards, legislatures, state boards of education and other *civil* agencies—was the means by which the public would participate in defining the public philosophy taught its children. What better way of insuring that the common faith would never harden but rather remain open to continuing criticism and redefinition?

Opposition to Public Schools

This centrality of public control, it seems to me, sharply contravenes certain recent attempts to argue that private, denominational schools are quite as public as the public schools. Consider for example a statement of Father William Granger Ryan of Seton Hill College which recently appeared in the *Commonweal* (April 15, 1955): "The vast majority of denominational elementary or high schools, for instance, are quite as much 'common schools' or 'public schools' as the tax-supported schools." Father Ryan is really saying that private schools are public schools, a contention which he cannot make if direct control by the public is seen as a necessary dimension of public education.

We know well that from its earliest days the idea of a public school, serving the public, controlled by the public and seeking to build a public philosophy, met with concerted opposition and deeply felt hostility. In some cases this came from people who simply did not believe in universal education. Ofen, however, it came from groups who favored universal education but contended that the commonweal would best be served not by a common school but rather by a multiplicity of private educational enterprises.

Some religious groups, for example, argued that unless education is permeated through and through with true religious doctrine (meaning sectarian religious doctrine) it is unworthy of the name. Obviously this position is incompatible with the idea of a common school, and this was freely admitted. Other groups, like the Germans in Pennsylvania, opposed the common school on the grounds of private ethnic commitment. Still others opposed it on the basis of private class commitments. In each case some private loyalty was seen as the dominating value in education. The assumption was that the commonweal was nothing more than the sum total of these private efforts; it would best be served if each private agency did its work earnestly and well.

Reason for Public Schools

Americans might have compelled attendance at common schools, as was urged in many quarters throughout the 19th and early in the 20th century. They did not. Indeed when Oregon tried to do so by law in 1922 the United States Supreme Court declared unconstitutional its statute outlawing parochial schools. On the other hand, a combination of compulsory attendance legislation, expanding public school facilities and general support for the public-school idea gradually did bring the vast majority of American children into the public schools. No child, however, was forced to attend if his parents could provide equivalent private schooling; it was their right to do so. What emerged was a balance between public and private facilities. And in this balance lay the key to a view of America—an America where public schools would continue to nurture a public philosophy within which pluralism could thrive but which so prized freedom and dissent that, even in so vital an enterprise, the right to withdraw was preserved.

Much of the present-day discussion over the place of values and religion in public education has simply failed to take adequate account of the historic function of the public school. We are a unique society, one in which 97 million individuals organized into some 250 religious denominations and 65 million individuals who are religiously unaffiliated work together as free men and women. In no society could a common bond of value, a public philosophy, be more central to individual and social welfare. And the nurture of such a bond must be a primary task of public education.

In the actual business of teaching values, public schools are usually concerned with at least three kinds of learning: commitment, knowledge and appreciation. More often than not it is the confusion of the three that beclouds discussions of the problem. I believe it is one function of the public school to *commit* young Americans to our public

philosophy—to that body of values, described above, which stands as a general moral imperative for Americans of all faiths. To say that these values are every teacher's business, that they can be taught by example, through the organized studies of the school, through good books, through hobbies, clubs and sports, is to take a position that has been urged often and well. Yet one point remains essential. When teachers deal with the values of our public philosophy they are dealing with values for which different Americans have different ultimate justifications and sanctions. We are a people of many religious faiths, and the public school has no right to teach any or all of these faiths as true or false. In our society a man can be a good citizen and subscribe freely to the public philosophy no matter what his religious belief or disbelief. This is the crux of our devotion to religious freedom.

That there are these religious differences, however, is one of the most profoundly important facts about our life as a people; and the schools miss a golden opportunity for furthering the health of our nation if they ignore it. Thus the other two kinds of learning: knowledge and appreciation. I believe the public school should provide students with knowledge about and appreciation of our heritage of religious diversity—once again, not in any special course established for that purpose alone, but wherever opportunities present themselves naturally in the curriculum: in community studies, in music and art appreciation, in history classes, in arranging for festive occasions, and so on. An American child will learn soon enough that there are people whose religious commitments differ from his own; and it is the school's business to counter, with knowledge and appreciation, the misinformation and prejudice which often attend his incidental learning.

Local Experimentation

A final point: In this matter of teaching values—as in most matters of school policy—there is room for considerable local experiment. What will work in one community will not work in another. A large city suffering under growing religious tension will need one kind of program; a small suburban community in which there is no religious animosity will need another. A program of teaching about different religions which works smoothly in one school district will become a political *cause célèbre* in another. A book like Florence Fitch's *One God,* used freely in many schools, will generate sharp controversies in others, often in the same city.

A study by the American Council on Education in 1952 revealed how wide a range of programs is going on in the area of teaching values. While a few such experiments seem patently at odds with recent decisions of the Supreme Court and are now being tested legally, most seem to be genuine community efforts to deal creatively with the problem at hand. Public schools have always been close to our people; and while the 20th century demands that certain educational problems be dealt with on a state and national basis, the heart of educational policy-making must remain in local towns, counties and districts. Only in this way can the public school maintain its priceless heritage as an integral element in American community life.

Do You Have a Whetstone?

EDITOR THE CHRISTIAN CENTURY:

SIR: My neighbor tells me that he took his scythe down to the village Jack-of-all-trades (a beloved hangover from a former era) and as he watched a sharp edge being put on the old blade was moved to wish that he might have a whetstone for the mind. "Perhaps, after all," he mused, "what used to be my mind is not completely gone. Perhaps it just needs to be honed."

It is nice to think about the blunted mind getting an edge on it again. I suppose each of us has to find his own best whetstone. Some people keep a razor edge on their thinking machines by stropping them regularly on mathematics. Bishop Francis J. McConnell used analytical geometry as a mental whetstone. It did the job. Clarence Darrow remarked after a debate with the bishop that it was "like monkeying with a buzz saw." When presiding over an annual conference which turned into a dreary exercise in point and counterpoint, the bishop could say (to himself), "My heart's in the highlands, my heart is not here. It's bounding over the highlands of analytical geometry." But he could swiftly emerge from the mountains and announce, "That last motion is out of order for three reasons."

Such souls, however, are like stars and dwell apart. Mathematics definitely is not the right whetstone for most of us. Concerning mathematics, I was lifted out of a deep depression the other day when I read that a survey made by the Educational Testing Service at Princeton showed that, of sixty teachers studied, fifty were confused about that subject—even as you and I. Another check showed that half of 370 candidates for teaching fumbled a simple problem in fractions. Happy thought—perhaps I am normal after all, with a blind spot for math!

One man, strangely enough, has confessed in print for all the world to see that he uses Bartlett's *Familiar Quotations* as a whetstone—not to deaden conversation by deluging it with quotations, but to sharpen the mind by giving it a workout. For real education consists not in stuffing the mind with information but in making something happen in it. Often a good quotation stings the mind "by the splendor of a sudden thought."

Some people find that various written Journals have the effect of sharpening the wits—such volumes as *The Heart of Emerson's Journals,* or Thoreau's or Hawthorne's or John Woolman's or the *Journal* of Amiel, or Luther's *Table Talk.* You can either applaud the thought or say, "How ridiculous!" The effect is about the same. And by the way, do not be highbrow about this matter of whetstones. Do not disdain the sharpening qualities of the lowly crossword puzzle, if it is tough enough.

Lyric poetry does a honing service for many people. Many a minister has come to the wise conclusion that on a Sunday morning he cannot do anything more to the sermon, except to fidget and maul it around to no purpose, but he can do much for himself. The rhythm and beat of a good lyric put a fresh edge on the desire to preach.

Anyone have a whetstone he can lend me?

Yours, SIMEON STYLITES.

REVIEWS

Gospel of Deeds

PREACHING THE GOSPEL FROM THE GOSPELS. *By G. R. Beasley-Murray. Judson Press, $2.00.*

THIS is one of a number of current books that seek to get at the central message of the gospel from its setting in the life of the early church. It is not a technical account of how the Gospels came to be written, but a retelling, with some use of imagination, of the story of their varied contents. The author follows for the most part lines of thought made popular by such writers as C. H. Dodd, T. W. Manson and H. H. Rowley. While in the strictest sense the book presents nothing essentially new, it does bring together in one brief review, and with an attractive style, some of the most needed emphases in the study of the Gospels. There is not much direct employment of form criticism, but the most assured findings of this discipline are to be observed in the background of the thought. Careful discrimination—perhaps too sweeping a distinction—is made between the teaching material of the Gospels, the *didache,* and the preaching, the *kerygma.*

In two particulars at least the author's thought rises to real heights. The first of these has to do with the relation between the preaching sections of the Gospels and the earliest written forms. Here he develops, after the fashion of Dibelius, the point of view that the Gospel preaching sections were originally made up of a series of events in the life and ministry of Christ with some interpretation. He presents with telling effect the "foolishness of preaching," especially as it would have appealed to the world of Jesus' day, but insists that it won its audience by presenting the events as the essential features of God's act of salvation.

The other and longer theme that is treated with special skill is this, that while the cross and the resurrection are the climax of God's saving work in Christ, his life, miracles and teachings are also part of his redemptive role. The author rightly criticizes the Apostles' Creed as leaving out far too much between its phrases "born of the Virgin Mary" and "suffered under Pontius Pilate." The life of Christ is treated from the standpoint not so much of his character as of his deeds. The attractive suggestion is made that in his resurrection he may have shown once for all that death is not natural to man.

Beasley-Murray's treatment of the miracle stories carries an overweight of apologetic, but he is at his best in his insistence that the intertwining of Jesus' teaching with the miracles means that the two stand or fall together. He maintains rightly that even in the Synoptics the miracle stories are not recounted solely for the purpose of showing Jesus' compassion, but are signs that the Kingdom of God has drawn near to men. He does not hesitate to deal with the "nature miracles" as well as those of healing, for he thinks of Jesus as revealing not only the grace of God's love but his power as Lord of creation. His most vivid sections have to do with the significance of such tales of healing as that of Peter's mother-in-law and of the paralytic whose soul and body were made whole in one act.

In dealing with Jesus' teachings as related to the preachment of the Gospels the author holds that Jesus' revelation of his own self-consciousness plays as important a role as his so-called ethical precepts. He has a fine presentation of the gospel in the Beatitudes. And he does what so few of today's writers on the Gospels seem to see as needful: he presents Jesus' demand for the believer's cross as the sequel to his own.

One wonders why the parables are so entirely separated from the rest of Jesus' teachings. They are treated as a secret revelation to disciples of what the multitudes cannot fathom. But the author has already treated all the teaching material as intended for the disciples while the preaching is for the crowds. He follows Dodd in relating all the parables to the Kingdom. He has an interesting paragraph on the relation of the parable to the proverb.

All in all this little book will be an attractive stimulus, both to the pastor and to the intelligent layman, to approach with what Matthew Arnold called "a current of true and fresh ideas" the Gospel story of salvation.

JULIAN PRICE LOVE.

Warning to Nineveh

AN INTERNATIONAL ECONOMY: PROBLEMS AND PROSPECTS. *By Gunnar Myrdal. Harper, $6.50.*

THIS is an important and a moving piece of work. Its textbookish title gives no clue to its scope—or to the passion which pervades it. If a poll of knowledgeable people were taken for the title of world's top social scientist, Myrdal would have a good chance of heading the list. He is a technical economist of first rank. In his *American Dilemma* he gave the world a great work of sociology. He has been a cabinet minister in his native Sweden and is now a distinguished international civil servant.

Myrdal writes as a world citizen, sensitive to the whole vast canvas of suffering and striving humanity. He writes with a deep appreciation of the great achievements of the "West"—that fringe of nations which have dominated the world scene for the past few centuries. From the West have come two great gifts: economic development, and what Myrdal calls the "integrated nation," the society that at long last can afford classlessness, where no member, not even the meanest, is a slave, an outcast or a proletarian, where all feel that the nation is "theirs."

Yet with a quiet passion that is all the more effective for the unemotional tone of the writing he proclaims that this great achievement is in danger and that the "free world" considered as a whole may even at last be written off as a failure. This is because national integration has been bought at the price of international disintegration, and the great and gathering weight of poverty of the underdeveloped areas more than counterbalances the economic and even the moral achievements of the advanced nations. Per-capita real income has probably not risen since 1900 for the world as a whole. (This fact might have received more attention at the recent churchmen's conference in Pittsburgh which so cheerfully contemplated American abundance from the perspective of Christian conscience.) The forces which deproletarianized the West have stopped short at national boundaries and have lost their moral vigor. International trade is choked with restrictions, international investment is a mere trickle, technical assistance and grants-in-aid are pitifully inadequate. The great "external proletariat" grows and grows, as the little self-contained islands of the advanced nations get richer and richer and more and more cozily self-integrated, oblivious of the coming day of wrath.

One catches Myrdal the economist casting an occasional nostalgic glance back to Adam Smith and to the 19th century, the golden age of the gold standard, international migration of both labor and capital, and rapid development under the free market and the Hidden Hand. But Myrdal the prophet and even Myrdal the administrator will not let the economist get away with this. The old international system was fine for the developed areas and for those that somehow passed the mysterious watershed that brought them into the developed system. But it merely created colonial enclaves and plantation economies in the great underdeveloped areas, and did little to bring about true integration on a world scale. Adam Smith therefore is cast aside in favor of an elaborate neomercantilism designed for rapid development of the underdeveloped. The longest and, for the specialist, the most interesting and novel chapter of the book is that headed "Commercial Policy of the Underdeveloped Areas."

It is a measure of the stature of this work that one compares it with Adam Smith's *Wealth of Nations.* It has the same breadth of vision, the same passion for human welfare, even occasionally the same poignard of wit. In place of Smith's "natural liberty," however, we are offered world integration, achieved by discrimination against the rich nations, as national integration is achieved by discrimination against rich individuals. As Adam Smith despaired of the establishment of free trade, so Myrdal despairs of world integration. The sad case of Jonah, however, should warn the too despairing prophet. Occasionally Nineveh repents: occasionally the prophet is heard and the warning is taken.

No great work is without its blemishes. One feels that the theoretical foundation here is not quite adequate to bear the weight

of conclusions. The present compass of the work could have been covered in far fewer words, though interest seldom flags. The author deliberately abstains from considering the international system of the communist world, except insofar as it impinges through the cold war on the noncommunist world. On the important question therefore whether international communism will not run into precisely the same difficulties of nonintegration as the Western system, the author is silent: his distaste for communism is clear, but the analysis of communism is absent, leaving a third of the world in intellectual shadow. These defects, however, point up the essential magnitude of the accomplishment.

K. E. Boulding.

Chacun à Son Gout

OF THE making of dictionaries there is no end. Here is a list of recent ones, all of interest, all useful. If one quarrels sometimes with items included and relative weights given—well, how would you go about starting a dictionary from scratch?

Dictionary of American Proverbs. *Edited by David Kin. Philosophical Library, $6.00.*

Dictionary of American Maxims. *Compiled by David Kin. Philosophical Library, $7.50.*

Concise Dictionary of Ancient History. *Edited by P. G. Woodcock. Philosophical Library, $6.00.*

A Dictionary of Pastoral Psychology. *By Vergilius Ferm and others. Philosophical Library, $6.00.*

Dictionary of Latin Literature. *By James H. Mantinband. Philosophical Library, $7.50.*

School Days

HERE are three handy guides. Parents of teen-agers will know just what to do with them, and happy the teen-agers who will profit from the suggestions in these pages.

A Parents' Guide to Independent Schools and Colleges. *By Frank D. Ashburn. Coward-McCann, $3.75.*

The Handbook of Private Schools. *37th edition, 1956. Porter Sargent, $8.00.*

Stairway to College: A Guide Book for the Prospective College Student. *By Normie Ruby and Harold Ruby. Porter Sargent, $1.10.*

T.A.G.

Books in Brief

John D. Rockefeller, Jr.—A Portrait. *By Raymond B. Fosdick. Harper, $6.50.* As you ride into New York city from the north you look westward across the Hudson river and see Palisades park, a gift to New Jersey of John D. Rockefeller, Jr. If you visit the park and look eastward to Manhattan, you will see the Cloisters, Riverside Church, the place where the headquarters of the National Council of Churches will soon rise, and many other signs of the religious and public interest of the man whose commercial foresight also erected Rockefeller Center and Radio City. This biography of one of America's greatest philanthropists is written by the lawyer-brother of Harry Emerson Fosdick, former pastor of Riverside Church. Beginning in 1936, Raymond Fosdick was for twelve years the president of the Rockefeller Foundation. He is a gifted writer and has produced a book which is an important contribution to the religious and social history of our time.

The Trickster—A Study in American Indian Mythology. *By Paul Radin. Philosophical Library, $6.00.* The myth of the trickster, which is here studied in relation to the Winnebago Indians, is one of the most widespread among aboriginal people on earth. It is encountered, among other places, in ancient Greece, the Semitic world and Japan. The Indian elaborations of the myth as here set down take about half the book. Then, in 60 pages, the author provides the setting for the myth among the Winnebagos. A final section interprets the "trickster" in relation to Greek mythology and to psychology. The psychiatrist whose brief comments conclude the book is the famous C. G. Jung.

H.E.F.

BY THE WAY

Before Induction *and* While Far Away

By Arthur L. Barber

A SOLDIER from Meriden, Conn., had just finished his assignment in the battle of Kwajelein when mail call came. Almost too exhausted to respond, he was handed two letters. One, from the Meriden tax collector, told him that if an overdue payment was not made soon, "strenuous measures" would have to be taken. Strenuous measures indeed! What could be more strenuous than the hand-to-hand fighting he had just been through?

The G.I. turned to his other piece of mail. With a one-cent stamp in the corner it looked like an advertisement. He tossed it on the ground. Then, curious, he picked it up and opened the envelope. The folder inside was headed "News from Home." Enlivened with pictures of hometown scenes, it was packed with news about Meridenites still at home and about the 4,500 in service around the world. "I read it over, word for word," the young man told me after he was home from the Pacific. "Then I started crying like a baby—people at home were still thinking of me *while far away.*"

I

This Y.M.C.A. secretary read with great interest the articles on G.I. morals by George Birney and Alson J. Smith (a former Meridenite) in The Christian Century last January, and the follow-up letters printed afterwards. Most of the discussion dealt with preinduction training to help young men preserve the ideals of home in future military service. But nowhere did I read any suggestions about keeping their home ties strong while they were far away.

That problem first presented itself to me one fall morning in 1943 as I stood at the Meriden railway station watching the latest draft contingent entrain for Camp Devens. The home folks had tried to help. Committees had arranged a parting breakfast, and a parade and band led the future G.I.s from the breakfast site to the station.

But what would happen, I wondered, after the train pulled out? During the months ahead there would be a few furloughs, then years overseas. What would be done in those years to keep home ties alive for these boys—boys leaving a background of accepted moral standards for a strange world where standards would at best be different, at worst nonexistent? Save for their immediate families and a few friends, the answer had to be "Nothing." That would have to be the answer, too, for some of the parents able to write only in a foreign language not understood by the younger generation.

Why couldn't a city—this city—keep in touch with all its men in service, I wondered, even if they numbered thousands? When a Meriden boy landed at a camp, wouldn't it be fine if he knew what other boys from home were in that camp—perhaps stationed on the next company street? If a Meriden boy felt like unburdening himself of his new experiences in a letter to another Meriden boy undergoing those same experiences in another camp, wasn't there some way he could find out where that other boy was stationed? A program which would make these contacts possible, I reasoned, would do much more than a farewell breakfast and a parade and band at embarkation time.

II

When a Y secretary gets an idea he usually finds means to make it come alive. Within two months after that morning at the railway station, 1,600 hometown newsletters were on their way to Meriden's boys and girls in military service. Since that time 125,000 letters have gone out from the Meriden Y (operating as the local U.S.O. center). At one time during World War II

the mailing list totaled 4,500; during the Korean war it reached 800. Today, with young men still in service, the letter continues, financed now through the city's community fund. Soldiers not engaged in actual conflict have even more idle time to justify an investment in maintaining the home ties. There is no thought of discontinuing the program.

Neatly planographed on hard-surface paper, the newsletter brings to its lonely readers action pictures of local events and local people. Deliberately included is a picture of at least one wholesome hometown girl, to remind fellows overseas what "girl" means in the world they have left. The four pages are packed with lively accounts of what is happening back home—in sports, in school, in civic affairs, in politics. The August 15 issue this year covered the city's 150th anniversary celebration so thoroughly that readers could feel they were having a part in it, brought them up to date on everything that was going on in school and town and —most important of all, perhaps—featured quotes from letters from their buddies stationed at bases all over the world.

III

As soon as a young man is called up for service, he receives from the Y a letter telling him about the newsletter, enclosing a recent issue, and encouraging him to look up the nearest U.S.O. wherever his orders take him. Also enclosed is a free mailing card for him to use to keep the Y up to date on his whereabouts, and to send along news about himself and his buddies. If the response lags, a letter goes to his parents asking them to supply his address.

Since 1943 volunteers have never been lacking to help get out the newsletter. The residents of a home for the aged joyfully accepted the task of folding and preparing the letters for mailing. Cost of the project was about $3,000 annually during World War II, runs to about $1,300 in peacetime (wartime postage rates to the military were less). We have received over 25,000 personal letters or messages of appreciation from our G.I.s away from home. Some issues have brought in responses from as many as a third of the recipients.

G. I. morals overseas should be transplanted hometown morals. Any effort to keep the home ties binding at least helps keep those morals from becoming worse. But last year the defense department could list no more than six communities where coordinated efforts were being made to carry on such a program. However, since the Y's National Armed Services division twice sent copies of the Meriden newsletter to 1,500 local associations as a suggestion for similar action, the number has increased. During World War II many churches carried on such projects. But the need is just as great in peacetime, and will remain great as long as young men are called up for training and service in distant corners of the earth. Helping preserve G. I. morals by maintaining home ties while the men are far away is an enterprise in which churches might well take the lead.

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NEWS of the CHRISTIAN WORLD

Rules 'Informing' Policy Untenable

New York Education Commissioner Acts in Case of Teachers Fired for Refusal to Cite Suspects

SYRACUSE, N. Y., Aug. 28.—In a decision with far-reaching consequences, James E. Allen, Jr., New York state commissioner of education, held recently that teachers in public schools and colleges cannot be dismissed for refusing to inform on fellow teachers, even when allegedly "subversive" activities are involved. He ruled in a case dealing with four New York city teachers and a Hunter College professor who had been discharged for refusing to name associates who "might" be connected with Communist organizations. Mr. Allen said that a school system which sets one teacher against another in this manner does more harm than good; it creates an atmosphere of uneasiness in which no one knows when the finger of suspicion may be pointed toward him. "This type of inquisition has no place in the school system," he declared.

Finds Sects a Problem for Jamaica's Churches

On his return from a trip to Jamaica, B.W.I., William Lloyd Imes of Dundee, retired director of social and adult education for the New York state council of churches, reported that there is "decided restlessness among Jamaica churches regarding the inroads of the sects and splinter groups." He said the impact of these groups, with their "various types of emotional and theologically catastrophic enthusiasts," has left the more orthodox churches "aghast and bewildered, thinking that it can be met only with larger material resources, buildings and equipment." Dr. Imes advised that the longer-established churches develop a strategy that would "outthink, outwork and outlove" those who refuse to work with them. He reported that the positive factors in Jamaica's progress are the educational work being done at the Union Theological Seminary at Caenwood and the University College of the West Indies, and the newly born West Indian Federation of which Jamaica is the spiritual and cultural center. Dr. and Mrs. Imes have gone to Fisk University in Nashville, Tenn., where he will be acting minister on the college campus for the coming year.

Urge Repeal of New Youth Court Act

Meeting in annual session at Potsdam, the New York state society of newspaper editors urged that the new Youth Court act passed by the last legislature be repealed. It smacks too much of police-state methods, they said, and "seriously invades the public right to know about the incidence of crime in the community and state and the identity of the perpetrators." The law says that persons 16 to 20 years of age shall be tried before special youth courts, and that the judge may, at his discretion, impound all records. It was designed to keep the stigma of criminal arrest or conviction from hurting a youth's chance for rehabilitation. But, insist the editors, "police court business is the people's business."

Charges U.S. Middle East Policy Is 'Naive'

At Colgate University's eighth annual foreign policy conference, Moussa Al-Shabandar, Iraq's ambassador to the U.S., termed this country's policy toward the Middle East "naive." He said our "too tough dollar policy" pushed Egypt into its arms-buying deal with Russia. "These arms are defensive," he said—but Russian technicians are now in Egypt teaching how to use them. He added that no one can stop the Russians if they attack the Middle East. Harry Howard, a United States state department expert, said the Middle East contains about 75 per cent of the world's oil resources, and that an average oil well in that section produces 400 times as much daily as the average well in this country. Dr. Howard said that while our policy in the Middle East should be to be patient and alert, we must not "turn our back" on that area.

Migrant Workers Shun New York State

Fewer migrant workers than usual came to New York state this year; there was a general shortage of laborers to harvest vegetable and fruit crops. It was more difficult to secure southern Negroes, the reason given by many growers being that our strict state regulations now cause workers to go to other states where laws are more lenient. The state farm bureau has complained to the governor that laws relating to migrant farm labor are chaotic, particularly the sanitary code, which provides compulsory inspection of all labor camps housing as many as five persons. One of the constructive educational projects started this past summer was carried out at Sterling Station with the cooperation of Oswego State Teachers College. Boys from migrant families learned how to build a cabin, while the girls made drapes and rugs and prepared meals for those engaged in the work. Lenore Pennington is the new supervisor of migrant work for the state council of churches.

And So Forth

The New York state department of the American Legion at its annual convention in Rochester passed a resolution demanding that the 40 and 8, fun-making organization of Legionnaires, eliminate its "white" membership requirement.

Sigma Kappa, national college sorority, has withdrawn the charter of its chapter at Cornell University, presumably because the Cornell chapter notified the national organization last spring that it was planning to pledge a Negro student.

Glenn H. Asquith, executive secretary of the state Baptist missionary convention since 1950, has resigned to become pastor of the First United Baptist Church of Lowell, Mass.

Eleanor Cunliff, former director of junior high camping for the Presbyterian, U.S.A., Board of Christian Education, has become director of Christian education for Lake Street Presbyterian Church, Elmira.

C. Victor Brown, professor of religion and chaplain at Vassar and Union colleges, has been appointed dean of Elmira College.

WALTER D. CAVERT.

Regret Illiteracy In South Africa

Church Conference Discusses Ways to Reduce Its Extent—Differ on Territorial Segregation

HEALDTOWN, CAPE, SOUTH AFRICA, Aug. 13.—At present from 70 to 80 per cent of the native population of this country is illiterate, Maida Whyte, adult education officer for the South African Institute of Race Relations, told the conference recently convened in Johannesburg by the Christian Council of South Africa and the Dutch Reformed mission churches for the International Committee on Christian Literature for Africa. Mrs. Whyte urged the churches to take a leading part in planning an integrated effort to reduce illiteracy—providing personnel, a share of the costs and means of organization and communication, and cooperating with other agencies. The main attack, she said, should be on illiteracy among adults, where it is most prevalent. G. A. Mabille of the Paris mission said the time is ripe for organizing a Christian literature agency on the national level, for establishing Christian bookshops for Africans and for publishing a Christian magazine in the main Bantu languages. The natives are fast losing interest in Christianity, he declared. This opinion was confirmed by M. A. Maile, Dutch Reformed missionary among the Africans, who said that as a consequence the natives are returning to their old faiths.

Mixed Reception for Socio-Economic Report

Since its tardy appearance over a month ago, the Tomlinson report on the socio-economic development of the native reserves [see The Christian Century for June 27, p. 776] has received widespread study. Some conferences have been held to discuss its provisions and others are being planned. The most important so far was that called jointly by the South African Bureau of National Affairs, the Federation of Afrikaans Cultural Associations and the Dutch Reformed churches. Commenting on it the *South African Outlook* says that the attendance of 800 delegates "seems hardly to have been justified by the results achieved": it was in a dilemma from the outset because many of its leading figures advocate complete territorial segregation between Africans and Europeans, however high the cost, whereas the government is opposed to that solution. Says the *Outlook:* "There has been a congress with emphatic statements in exposition of the Tomlinson report as the great panacea for South Africa's race relations problem, but with silence concerning the fact that the government is not to use it in any substantial measure, and has indeed rejected many of its important premises and recommendations. There has been a congress with vast implications for millions of Africans in the land, but with not one allowed over the threshold to take part in the discussions. There has been a congress with constant reiteration that *apartheid* or separate development is the way out, but with no recognition that there exist in South Africa vast numbers

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who are opposed to this solution and who have economic facts, backed up by the increased industrial integration of millions, on their side. . . ."

Future of Fort Hare University in Doubt

At the meeting of the annual synod of the Methodist Church in Port Elizabeth, E. Lynn Cragg, warden of Wesley House at the (interracial) University College of Fort Hare, reported that there is much uncertainty as to the government's intentions for that institution. There are rumors, he said, that the college may be brought under control of the department of native affairs and that it will be made the headquarters for the regional colleges for Africans that the government has indicated it intends to set up. The government has an interdepartmental committee considering separate facilities for the different races at the university, and until that committee reports the situation will not be clarified. Mr. Cragg reported that after the student protest in April [see the June 27 Century] a spirit of lethargy came over the university, but this has now given way to a healthier atmosphere marked by student willingness to cooperate. Enrollment is almost up to the maximum.

Says Methodists Seek Reconciliation

At a session of the synod concerned with the 150th anniversary of Methodism in the union, it was pointed out that the Methodist Church in South Africa is honestly trying to exercise a "ministry of reconciliation" even as it condemns the government's Bantu Education act as un-Christian. L. A. Hewson, warden of Livingstone House, the training college for European ministers of the Methodist, Presbyterian and Congregational churches at Rhodes University, Grahamstown, noted that it is often objected that when the Methodist Conference speaks on public questions it speaks for only a minority of South African Methodists. "When I remember that out of every 100 Methodists in South Africa 86 are non-European, I am inclined to doubt the truth of that statement," he said. Declaring that conflicting condemnations of opposing policies have turned the country into a political "Babel," Mr. Hewson urged that constructive views of opposing policies be sought. There is reason for the views of Afrikaners and for those of Africans, he said, and both have the right to their views; these things should be recognized. "But if the church should cease to be the bride of Christ and becomes the concubine of government, she would cease to be the church of the New Testament," he concluded.

To Help 'Poor Whites' Compete With Native Labor

In the past the Dutch Reformed Church has had considerable success in its efforts to solve the problem of our "poor whites." In recent years we have heard little of the problem. However, one aspect of it received new emphasis in the statement made by Minister of Labor J. de Klerk when he opened the second annual meeting of the South African Rehabilitation Council in Pretoria a few weeks ago. He said the government is determined to help the thousands of whites who, because of physical or mental handicaps, are unable to compete in the labor market on equal footing with non-whites. These people are doomed to unskilled work or unemployment unless they receive government assistance, de Klerk said. "Where whites are allowed to fall into such a state the possibility of class division among whites arises," he stated. "The danger point will be reached when the lowest group of whites meets the highest group of non-whites, with resultant detrimental effect on the living standards of the former group. This is a sure way to degeneration and integration, especially in a country like South Africa where numerical superiority is on the side of the nonwhites." He urged the council to draft a rehabilitation scheme for handicapped whites and to make possible their suitable employment.

In Brief

Considerable publicity has been given overseas of late to what the *Drum*, a paper catering to native readers here, labels "government concentration camps." On the other hand, a journalist not connected with the government recently inspected the Frenchdale detention farm (object of much of the attack) and declares that it bears no resemblance to the popular conception of a "concentration camp." Native political offenders who are sent there for a variety of reasons, he says, are given two adjoining huts each, offered paid employment, and encouraged to bring their families, at state expense, to live with them.

Pres. S. B. Sudbury of the Methodist Conference, C. E. Wilkinson of Cape Town and E. E. Mahabane of Johannesburg leave shortly to attend the World Methodist Conference at Lake Junaluska, N. C.

The Federation of Afrikaans Cultural Societies is bothered at the lack of strict *apartheid* in the nursing services. It points out that though 70 per cent of the European nurses in South Africa speak Afrikaans, that language has never come into its own in the profession. In a memorandum submitted to the select committee on the Nursing Amendment bill, the federation points out that this situation has had a bad effect on recruitment of nurses. It also expresses fear that because of their possible future numerical superiority in the nursing profession, non-Europeans may gain control of the board of the Nursing Association and the Nursing Council. "Such a situation constitutes a very serious threat to the position and culture of the European, and consequently also to Afrikaans culture, and must be brought under control as soon as possible," the association declares.

STANLEY G. PITTS.

Missionary Schools in Egypt Required to Teach Islam

Egypt's ministry of education has sent a "solemn warning" to all Protestant and Roman Catholic missionary schools to obey the new law requiring them to teach the Islamic religion to their Muslim students, or face confiscation. The law becomes operative in 1957. The American Mission in Egypt (United Presbyterian) has announced that its 11 schools will comply with the law. The Egyptian Episcopal Church, which is taking over activities of the Church of England Missionary Society in Egypt, says it is providing Islamic courses in three of its girls' schools where 80 per cent of the student body is Muslim. Roman Catholic authorities have not yet decided what course they will follow.

Hindus Protest Cattle Slaughter

Want National Indian Law to Reinforce State Measures—Five-Year Plan Seeks Fuller Employment

TIRUVALLA, TRAVANCORE-COCHIN, INDIA, Aug. 6.—Ever since India gained her independence Hindus have continued to demand that the national government adopt legislation banning the slaughter of cattle. Their argument is often based on the contention that the breed should be improved. But the demand actually stems from the veneration Hindus have for cows; to them, the idea of butchering cattle so their meat can be used for food is highly repugnant. As a matter of fact, in only two states—Orissa and Pondicherry—is cattle slaughter carried on. Twelve have laws banning such slaughter, and in five others it never occurs. The other states enforce a ban on the slaughter of "useful" cattle. Recently a conference met in New Delhi to discuss what might be done to solve some of the problems arising out of the bans on cattle slaughter. It was attended by representatives of the states and of the national ministry of food and agriculture.

India Seeks Ways to End Unemployment

An important aim of this nation's second five-year plan which went into operation in April is the eradication of unemployment and underemployment. In drawing up the plan, the framers were guided to some extent by a preliminary survey made under the direction of Prof. Mahalanobis of the planning commission. Covering 23 towns outside the metropolitan areas of Bombay, Calcutta, Delhi and Madras, the survey revealed that about 55 per cent of the population of those areas is of working age (16-61 years), 40 per cent is under 15 years of age and 3½ per cent over 62. Prof. Mahalanobis estimates that about 5 million of the 23 million people in 175 of our urban communities are unemployed. He urges that efforts be made in the next five years to create enough jobs to absorb at least the new entrants into our labor force. The fundamental remedy for unemployment, he insists, is economic development. The government will encourage the creation of more job opportunities, the establishment of self-operating enterprises, and the expansion of training and educational facilities to insure an adequate supply of skilled personnel. Another aim of the second five-year plan is the liquidation of illiteracy. Madras state announced recently that at the end of that period it will have reduced illiteracy to the minimum. At present, Travancore-Cochin and Bombay states have the highest literacy rate.

Radhakrishnan Reports On Visit to Russia

At a press interview held on his return from a recent visit to the Soviet Union, S. Radhakrishnan, world-famous philosopher who is now India's vice-president, said he regards as Russia's first steps toward liberalization the present hatred manifested toward dictatorship and, within the Communist party itself, the new emphasis on collective leadership and freedom of discussion. "If we are to take a reasonable view of the present situation, we must rise above our emotions and take note of the rethinking and reaction that are taking place in the Soviet Union," he said. So far as he could judge, he added, the Russian people are friendly, hard-working, good natured and eager to learn. They have great pride in their country and faith in its future, and their love of peace seemed to him to be sincere. Dr. Radhakrishnan was particularly impressed by the extent to which racial harmony has been achieved in the Soviet Union. People of all races, he said, feel that they are members of one community, and there is an absence of racial pride. Asked about parliamentary democracy in Russia, Dr. Radhakrishnan said it is true none exists. "The cult of the individual has been repudiated," he said. "But the pos-

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sibility of dictatorship is always there so long as the nation elects the party, the party the organization, the organization the central committee, the central committee the leader who may become the dictator."

Explains Communist Antipathy Toward Religion

Dr. Radhakrishnan said that the remarkable material progress made by the Asian Soviet republics in the past 30 years cannot but impress any unbiased visitor. However, he pointed out, material progress by itself is not enough, and if pursued without regard to higher values of mind and spirit may bring spiritual disquiet and impoverishment. Because a reactionary religion had supported the tsarist tyranny, the Communists espoused atheism when they took over, throwing out the baby along with the bath. However, reconciliation took place when the church supported the Soviet stand in World War II. Dr. Radhakrishnan urged those who are called to a crusade against communism as the "enemy of religion" not to forget that the religion attacked by the early Communists was one "based on incredible dogmas which divided man from man, robbed man of his initiative and supported social inequalities and vested interests." He reminded the press that antipathy to organized religion based on dogmatic creeds and artificial practices exists in other countries also. When religion stresses dogma and displays no moral indignation in the face of social injustice, intelligent men of whatever political view are likely to abjure it and adopt some form of scientific humanism, he declared.

In Brief

Paul H. Appleby, formerly dean of the Maxwell school of citizenship and public affairs at Syracuse University in the U.S., has spent a year here as a special consultant to the government. His recommendations on the development of our industries are soon to be published. He is reported to have declared that if the present national regime succeeds with its plans, there is no chance of India's going Communist. He is convinced that India's "neutral" foreign policy is rooted in Gandhi's philosophy of nonviolence, and is similar in many respects to the United States' former resolve to avoid "foreign entanglements."

The Madras high court recently reversed an order by the state-owned Southern railway suspending an employee on the ground that he is a member of the Communist party and works for its advancement. The court held that membership in and activity on behalf of the Communist party cannot be defined as "subversive" so long as the party is legal in India.

P. Oomman Philip.

Lutheran Churches in America Report 3.6 Per Cent Growth

Lutheran churches in America reached a combined membership of 7,372,938 in 1955, the National Lutheran Council reports. This represents an increase of 3.6 per cent over the previous year. Of the total, 222,234 members are Canadians. Greatest numerical increase was made by the Lutheran Church–Missouri Synod—3.76 per cent for a total of 2,076,379. However, the greatest percentage increase was registered by the Evangelical Lutheran Church—4.5 per cent, for a total of 1,004,239. The United Lutheran Church has the most members—2,270,702.

Draft Stirs Row Within E.K.I.D.

German Church Issues Statement to Quiet Uproar Over Statement Assumed to be Official

Bethel-Bielefeld, West Germany, Aug. 21.—The question of general military conscription has led to lively controversy within the Evangelical Church in Germany. At the special session of the church's synod in June, a five-man delegation was appointed to present to the governments of both East and West Germany the objections to conscription voiced during the session. The delegation has now carried out its mission. At the same session, an unofficial declaration setting forth the reasons for opposing conscription was signed by a majority of the synod members. When the declaration was made public, an impression got about that the synod as a whole had taken a stand against conscription and thus entered the political realm. This impression was heightened when the declaration was referred to repeatedly in the West German parliament during the debate which preceded adoption of the new plan for general conscription.

Church Compelled to Make Official Explanation

Protest over what was judged to be an official stand by the Evangelical Church in Germany on a political matter waxed strong within the church, and it began to look as if Protestant unity might be threatened. Finally the Council, the church's executive body, cleared up the matter by issuing an official communiqué which read as follows: "The synod has not taken a vote on general conscription. Nor was the collection of signatures a vote on conscription. The members of the synod who arranged for that collection wanted to discover how many of their fellows shared the objections which were to be put before the authorities. The Council regrets that the initiators of the signature collection took a step which should have been the prerogative of the entire synod. [It] also regrets that damage has been done by public reaction to the collection. . . . The Council requests all those who hold positions of special responsibility in the church to consider with the greatest care what effects their public declarations of opinion may have."

Youth Organizations Unite to Protect C.O.s' Rights

Now that the West German parliament has guaranteed in its new "soldiers' law" the rights of conscientious objectors to military service, Christian and political youth organizations have formed a joint working committee to conserve and expand those rights. The committee objects to the term "ersatz service" in the law, holding that it tends to "defame" conscientious objectors. It asks that the words "alternate service" be substituted. The committee proposes as possible alternate projects building construction, land reclamation, avalanche and coastline control, international aid, social welfare work (with recognized public or private agencies) and service in times of nonmilitary emergency or catastrophe. It suggests that

the services of conscientious objectors be put at the disposal of the federal minister of labor, assisted by an advisory body of citizens. None of the projects undertaken, it insists, should be of military character or related to the arms industry.

Churches Appeal for Forbearance On the Highways

In repeated appeals to local congregations, the Evangelical Church in Germany has reminded its members that the biblical command "Thou shalt not kill" applies to those who cause fatal accidents on the highways. As the number of automobiles in Germany mounts ever higher, the highway accident rate rises accordingly. The church has distributed a statistical survey showing that more German children between the ages of 5 and 19 die as a result of traffic accidents than from all infectious diseases combined. Besides participating in traffic education, the churches are working to preserve more "Sunday quiet" on our highways. Partly as a result of their efforts, truck traffic has been prohibited on Sundays.

Warns Against Efforts to Make Spies of Young People

Dr. Grüber, who represents the Evangelical Church in Germany in dealings with east and west zone authorities, has appealed to German parents, teachers and pastors to do all they can to prevent abuse of the younger generation by political organizations in divided Germany. He urges them to exert great watchfulness lest young people become "willing and cheap tools of espionage and sabotage." In many cases, he points out, young people who thus become tools are psychologically unstable, unable as the result of bad environment to differentiate between heroism and crime. Espionage agents hang around gambling places and public parks and in refugee camps, watching out for such young people. They offer them money to perform what at first seem like harmless tasks, but which lead on to ever deeper involvements and eventually to arrest by the authorities.

Gifts from Abroad Still Come to Hilfswerk

The Hamburg branch of Hilfswerk, relief arm of the Evangelical Church in Germany, reports that it received almost twice as many gifts from abroad in the second quarter of 1956 as in the first. The gifts, which came mainly from Sweden, were in the form of foodstuffs, textiles and household implements. There were also quantities of wood to be used in building, and even one complete wooden house. Other countries also sent gifts. At the Kirchentag in Frankfurt Bishop Dibelius thanked the foreign churches for the generous amounts of aid they have sent to Germany since the end of World War II. He said that though for the most part people in West Germany today should blush to accept aid, in East Germany material help may be needed both by individuals and by churches for the next 25 years.

In Brief

Of all the services offered by the Evangelical Church in Germany, those of baptism and burial are in greatest demand. A survey made in the Württemberg regional church reveals that last year 95.1 per cent of all children in Protestant families were baptized in the church, and 94.5 of Protestant burials were conducted by pastors. However, only 79.6 per cent of Protestant marriages were performed in the church, and only 42 per cent of the confirmed parishioners received holy communion. These figures are believed to be typical of other regional churches.

A German mechanic who until recently worked in a cellulose factory in Königsberg reports that the Soviet administration in that East Prussian capital has been caring for the tomb of Immanuel Kant, the famous philosopher, in Königsberg cathedral.

During the Kirchentag in Frankfurt Pres. Franklin Clark Fry of the United Lutheran Church in America, a president of the World Council of Churches, was awarded an honorary doctorate by Göttingen University. The honor recognized his work for the ecumenical movement and his support of Christian relief efforts in the early postwar years.

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the Tamil Lutheran Church, has been given an honorary doctorate of divinity by Erlangen University's theological faculty. The theological faculty of Halle-Wittenberg University proposed to confer this degree on Bishop Manikam, but the East German authorities withheld permission for it to do so.

At the beginning of the next term, Nov. 1, an ecumenical student hostel is to be opened at Heidelberg University. There will be living quarters for German and foreign students and lecturers from all faculties who wish to live in an ecumenical Christian community.

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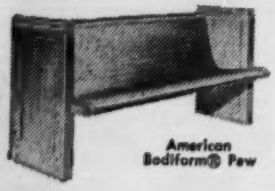

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Lake Junaluska Assembly Busy

Southern Methodist Summer Programs Draw 50,000 to Retreat Center in North Carolina

LAKE JUNALUSKA, N. C., Aug. 28.—Officials of the Lake Junaluska Assembly estimate that more than 50,000 persons from nearly every state in the union and from 75 foreign countries will have visited the grounds this 43rd annual season. On the summerlong program were 35 national and regional conferences, institutes, workshops and training schools, as well as "platform hours" featuring leading clergymen, educators and government officials.

This assembly was founded by Methodist laymen in 1913 as a religious retreat and as headquarters for the Methodist summer program in the south. This year a post-season event will be the ninth session of the World Methodist Conference, a 300-member body linking 40 Methodist communions with a total membership of 18 million and a constituency of approximately 40 million. Organized in 1881, the conference last met in 1951 in Oxford, England, birthplace of Methodism. This year's session, to be held Sept. 1-12, will be preceded by the quadrennial meeting of the World Federation of Methodist Women, at which 34 countries will be represented.

'Camp-Meeting' Windup

The regular assembly program ended Sunday. The concluding event was an eight-day "old time camp meeting" led by Evangelist Billy Graham, W. E. Sangster of London and Frank C. Laubach, missionary teacher and literacy expert.

Over 3,000 persons, the largest crowd of the season, jammed Stuart auditorium to hear Graham's two messages. Recounting his experiences during recent visits to the Far East, the evangelist said: "I don't agree with those who claim communism has been halted. . . . The Communists are on the march in the East, and they are winning many converts with their zeal and dedication. I don't believe our problem with communism will be warfare, but philosophy of government and economics. Something is wrong with man, but he has only himself to blame. We have been lying, cheating and hating in the highest and lowest echelons of society. . . . What is the cure? We must have changed men, born again in Christ."

Dr. Laubach was less optimistic about the prospects for no actual warfare. Picturing a "vast multitude of 1.5 billion men, women and children—more than half the world's population—hungry, sick, troubled, angry and on the march in search of social justice," he predicted that Asia and Africa will go Communist in five years "unless we stop being one-legged Christians." If that happens, he warned, "America will be gone in 10 years, engulfed by the double threat of communism and atomic warfare." Dr. Laubach urged American Christians to spend more on foreign missions, reorganize mission boards to meet the needs of a new world, recruit missionary-technicians as well as pastors, and speak out for a Christian expansion of the Point Four program, "not through

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selfish, political motives, but through the love of Christ put into action."

With an eye on the U.S. political conventions, Dr. Sangster took a poll to determine how many persons in his audience recalled the name of Herbert Hoover's vice-president. Nobody did. So he used his findings to illustrate a sermon on "How to Make a Name." "Human fame is fleeting, but a name made in heaven lasts forever," he said. He added that as a Britisher he wished to assure his American friends that the office of vice-president is a most important one, "only a step removed from world leadership." After the session, assembly-goers were busy searching the records to find the answer to his preliminary question.

Race Questions Aired

Earlier, on Aug. 5, Vice-Pres. Richard M. Nixon had visited the assembly grounds (and two others in the area) as the guest of Billy Graham. "Christian ministers and church workers can help strengthen the will for peace, especially the will to sacrifice for peace," he said in a platform address. And on race relations: "Law alone is not enough. . . . The churches can help create the climate of understanding and good will which is essential for the implementation of the law of the land."

Still earlier in the season, a strong plea for moderation in southern Methodism's approach to racial relations had been sounded in the corporate message issued by the College of Bishops at the quadrennial sessions of the Methodist Southeastern jurisdictional conference. The message, drafted mainly by Bishop William T. Watkins of Louisville, said in part: "The doors of racial brotherhood cannot be blasted open. . . . Social change for the benefit of all can be achieved only through the desire and consent of the persons involved." And, referring to the proposed amendment to the Methodist Church's constitution now up for ratification by annual conferences: "The door is open [to interracial membership], but none is compelled to enter."

Jurisdictional System Defended

The southeastern Methodists also adopted a resolution stoutly defending the denomination's controversial jurisdictional structure, which involves five geographical units plus a sixth that is all-Negro and nongeographical. In so doing, they answered a blast by Bishop G. Bromley Oxnam at the Northeastern jurisdictional conference in Ocean City, N. J. Bishop Oxnam had called the system a "potential threat to unity, [an] unnecessary, costly and ineffective interposition of potential bureaucracy [which] constitutes a danger of deepening provincialism." The southerners replied that the system is an essential of the 1939 Plan of Union that "protects the rights and privileges of minorities, preserves the cultural heritages of the regions in our larger fellowship, and saves the church from the monotony inherent in a hard-and-fast overhead system that knows no flexibility."

At the sessions here the Southeastern jurisdiction elected two new bishops. Nolan B. Harmon, longtime Methodist book editor, will serve the Birmingham area; Bachman C. Hodge of Chattanooga, that centering on Charlotte, N. C. They replace Bishops Clare Purcell and Costen J. Harrell, who have reached the age of retirement.

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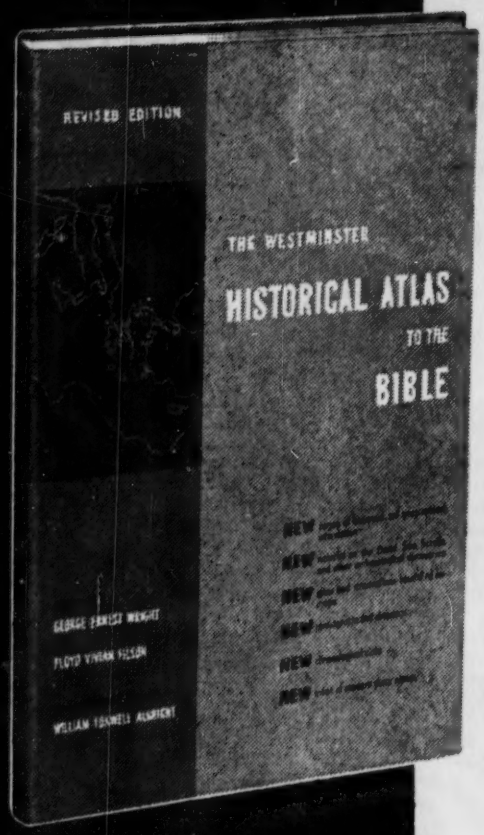

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